Ars ſcribendi ſine Penna:

OR,

The Art of taking down SERMONS, TRIALS, SPEECHES, &c. VERBATIM, without Pen and Ink, and upon one Page.

A Work of the higheſt Importance to Members of Parliament, Miniſters of State, Gentlemen of the Law, Phyſic, and Divinity, &c. &c. being calculated for every Profeſſion in Life; is allowed and approved to be the moſt *rational*, *eaſy*, and *ſpeedy* Method of taking down ever exhibited to public View.

In this Work, previous Care has been taken, that every needful Explication may run through the Whole; and ſuch occaſional Recollections are added, as throw Light upon each Leſſon, and effectually relieve the Memory.

In a word, the Whole is founded on ſuch a Plan, as neither the Wit of Man, nor any Period of Time, can, in any eſſential Part, alter. A careful Peruſal of which gains the Approbation of, and ſtrikes with Admiration, the *Judicious* and the *Intelligent*, the whole Art reſting upon only thirteen arbitrary Characters.

SECOND EDITION,

To which is added,

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TO THE

K I N G,

AND TO THE

NOBILITY AND GENTRY

OF GREAT BRITAIN,

This Book,

Intitled, "Ars ſcribendi ſine Penna," &c.

Is moſt humbly dedicated, by

His MAJESTY's moſt loving Subject,

and their obedient and devoted

humble Servant,

The AUTHOR.

"Oh, Monarch of Britannia! condeſcend
"Ingenious Arts to ſuccour, and befriend:
"Nor ye Nobility! or Gentry! ſlight
"Theſe curious Works of Profit and Delight:
"Protect this Book, 'twill raiſe a laſting Name,
"And crown your Goodneſs with immortal Fame."

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ADVERTISEMENT.

This work is recommended to every Grammar-School, Academy, &c. in this kingdom, that young Gentlemen from 14 years old and upwards, writing from it one quarter of an hour, morning and evening, may, without further loſs of time, become complete maſters of this valuable art, and uſe it, in their future ſpheres of life, to the greateſt advantage. The Author has ſtudied all poſſible brevity with perſpicuity, and reduced the price as low as the work would admit.

THE

PREFACE.

AN Art is the way of doing a thing ſurely, readily, and gracefully: and he who is artful in his art, has Art with Art.

Grammar, the key to all ſciences, has, for many ages paſt, been the ſtudy and delight of men of the greateſt eminence in the literary world: even men of the moſt profound erudition have eſteemed it as an honor to employ their talents in the cultivation of grammar. And whatever proficiency ſome men may have made in *other* arts and ſciences, it muſt remain a truth, beyond a doubt, that whoever is not a Grammarian, is, in a ſenſe, a man blind of his right eye.

This Treatiſe of Short-Hand, with what remains to be publiſhed hereafter, is principally intended for the inſtruction and benefit

of thoſe who deſire to be complete maſters of that highly valuable art; and I can with a peculiar degree of pleaſure aſſure them, that they will find every thing requiſite for their purpoſe laid down in as eaſy and regular a method, as they could wiſh, and as the nature of the work in reality requires.

As legibility and expedition are the two eſſential properties of this art, they will be found to run throughout the whole, as it were, hand in hand.

I have, in this number, ſtudiouſly avoided inſerting the particular contractions, ſpoken of in page thirteenth, which are quite new, and of very great uſe, becauſe I am well aſſured that whoever makes a right uſe of this number, will, by the help of the Index in the next, take down every word from a fluent ſpeaker, in *Divinity*. Yet thoſe contractions, as they at once ſhew what ſingular advantages are to be gained, by judiciouſly forming a work of this kind upon a grammatical plan, will afford their intended utility when you are taking down long ſpeeches, parliamentary

mentary debates, &c. or when your orator interſperſes his diſcourſe with a peculiar ſet of words and phraſes. And when you come to read, or tranſcribe what you have written, it will be as plain as when you ſee the ſun in an eclipſe: you know that he is there, although you ſee only a *part* of him.

Brevity being peculiar to the art which I profeſs, I now leave the effect of my ſtudies to the more mature conſideration and determination of any judicious perſon, who having acquired a *natural* and *dexterous habit* in this *art*, has made my *work his own*, and of courſe will alone be capable of paſſing ſuch a *conſtruction* upon it, as ſhall be worthy of an *upright judge*, a *gentleman*, and a *ſcholar*.

Ars ſcribendi ſine Penna.

PART I.

Containing the three Alphabets of Characters.

LESSON I.

THE FIRST ALPHABET.

a		awe, alſo, any.
b		be, bee, by, buy.
c		can, canſt, coin.
d		had, hadſt.
e		he, each.
f		faſt, feaſt, fee, from.
g		God, good, go, ago.
h		hiſtory, hiſtorical, holy, hurry.
i j		I, eye, high.
k		king, kingly: could, couldſt.
l		Lord, lordly, will, wilt, lie, lay.
m		him, hymn, man, men.
n		and.
o		O! oh, of, off, only, owe.
p		pay, people, peculiar, peculiarity.

p	σ	ſup, ſuper, ſuppoſe.
q	⅂	equity, queen, queſtion, queſtionable.
r	γ	air, heir, here, hear, her, hither, err, ere.
ſ	ı	is, his, eaſe.
s	ϱ	ſin, ſign, aſſign, ſuch.
t	/	to, too, into, unto, (drawn downwards).
u, v	∨	have, haſt, has, hath, how, hew, view.
w	⅂	was, waſt, were, wert, way, woman, women, would, wouldſt.
x	∞	accept, except, ax.
y	γ	yea, ye, you, your, yours, thou, thee.
z	⅄	zeal, zealous, zealouſly.
&c.	ε	&c. care, carry, cure, hour, our, ours.

Explication.

Nature and *Art* produce only *two Characters*, a Flat and a Curve; from which all others are formed. The Flat, put in its four oppoſite poſitions, forms (m) (n) the firſt (s) and (t). The Curve forms (c, d, k, and l), in all, eight Letters by ſingle ſtrokes. But *Nature*, *Practice*, and *Art*, to complete this Alphabet, require a compound form of the Flat and Curve; ſee the Alphabet. (t) and (x) begin at the top; the ſecond (a) (b) (f)

(ſ)

(s) (v), and the two p's begin at the middle, which laſt are double in diameter to the ſecond (a), &c. All the reſt are plain. The ſecond (w) is uſed after (f) (n) and the character for *none*, *not*, *nothing*, in the fifth Leſſon, for plainneſs. The ſecond (p) is uſed after (s) and the ſecond (s) before (h), the firſt (f), and (n). (ſq) (ſw) and (tw) have (s) and (t) made ſhort: (t) alſo after (f) (n) (c), and ſeveral other letters, is made ſhort for diſtinction's ſake, as you will ſee.

The only inſtrument which art has, as yet, produced for ſwift writing, is a free, or ſoft black-lead pencil, which you muſt pare down to the lead, but be ſure never to cut, or ſhave any part of the lead. Accuſtom yourſelf to write with that only, paring it, as above, when worn down to the wood. I firmly believe that Nature has furniſhed us with matter, let Art therefore exert herſelf in accommodating us with an inſtrument that will continue for an hour at leaſt, and with eaſe and fluency equal to that of the beſt pencil, which follows a fluent Speaker about twelve minutes.

Let every part of a letter, or character, be of an equal ſtrength, and in writing keep one end of your pencil, or pen, towards your face, the other pointing forward to your right hand. Keep your arm as light as if upon water, write very ſlow, and never leave the Alphabet till you can write it three times

in

in a minute, which, by devoting half an hour morning, noon, and night, you will ſhortly accompliſh.

Laſtly, by way of recollection, the *Flat*, or *Character* for (*m*, *n*, *ſ*, and *t*), and the *Curve*, or *Character* for (*c*, *d*, *k*, and *l*) are the only arbitrary marks in this Alphabet, all the other letters being formed from, or dependent upon them.

LESSON II.

Double and triple Conſonants beginning ſhort words.

bl		Bleſs, bliſs, ball, bull.
br		bread, breed, bride, broad, breadth.
dr		drank, drink, drunk, draw, drew.
dw		downward, downwards.
fl		fellow, flee, fly, fleſh, fleſhly, fleſhy.
fr		free, freely, fruit.
gl		glory, glorify, glorious.
gn		generate, gain, gone.
gr		agree, grace, grow, grew.
kl		clay, clean, cleanſe.
kn		know, knew.
kr		cry, create, creator, creature.
pl		play, plea, pleaſe, place, pollute.
pr		price, prize.
ſh		ſhort, ſhorten, watch: ſhould, ſhouldſt.
ſhr		ſhorter, ſhortner, aſhore, ſhore.
ſk		aſk, ſcatter, ſucceed.

ſkl

ſkl		ſhackle, ſheckel, ſkill, ſchool, ſcholaſtic.
ſkr		ſcarce, ſcarcity, ſucceſſor.
ſm		Pſalm, ſame, ſome, ſum.
ſn		inſinuate, ſnow, ſnowy, ſtedfaſt.
ſp		ſpirit, ſpirituous, ſpecial, eſpecial, eſpecially, ſpeciality.
ſpl		ſpiritual, ſpiritually, ſpirituality, ſpiritualize.
ſpr		ſpread, ſpurious.
ſq		eſquire, ſquander.
ſt		moſt, muſt, ſuit.
ſtr		ſtrange, ſtranger, ſtrong, eſtrange, ſatyr, ſatyrical.
ſw		ſtraitway, ſword.
tr		tree, try, true, truſt, intruſt.
tw		toward, towards.
wr		aware, write, wrote.

LESSON III.

Double and triple Conſonants ending ſhort words.

dl		dwell, delay, delude.
f t		oft, often, finite, fault, faulty.
ftl		feetail, footſtool, fatal, fatality.
lf		laugh, life.
lk		elect, like, alike.
lm		helm, elm, limit, lamb, lame.
ln		lend, alone.
lp		help, elope.
ls		elſe, alas.

lt

lt		let, little, liberty, late, lately, enlighten, lighten, light.
lv		alive, levy, elevate.
mf		manifeſt, miſchief.
mp		import, important, importance.
mpl		imply, employ, ample, example, enſample.
ml		himſelf, humble, humility.
nc		hence, ſenſe, ſince, eſſence.
nd		end, hand, wound, need, nod.
ndl		handle.
ng		hang, hung.
ngl		angle, angel, angelical.
nk		ink, think, thank, bethink.
nkl		ankle, uncle.
nt		ant, aunt, want, went, naught, nought, night, nightly.
ntl		entail, gentle, genteel, gentile.
nx		annex.
pſ		pace, apace, peace, piece, pious.
pt		penitent, penitence,—tential, poet, —tic,—cal.
rb		herb, hereby, rob, robbery, robe,
rd		hard, heard, word, regard.
rdl		riddle.
rf		refuge, relief, relieve, rough.
rg		rage, enrage, rogue, roguiſh, roguery.
rk		dark, erect, hark, work.
rkl		heroical.
rl		herſelf, earl, rely, relate, real, reality, realize.
rld		relied, related, herald, heraldry.

rm

rm		arm, harm, warm, worm.
rn		herein, her own, return, returnable, ruin,—nate,—ous.
rp		harp, report, repent, repentance.
rpl		reply, repeal, repel.
rs		heirefs, arife, arofe, rafh, raze.
rft		arreft, hithermoft.
rt		art, (a fcience) heart, hurt, hereto,----unto,----into, hitherto, right, aright, riot, riotous, wrought, hereat.
rtl		retail, retaliate.
rv		arrive, revenge, review.
ftl		ftill, fteal, ftole, ftolen, ftealth, fubtile, fubtle, fubtilty, fubtilly.
tl		till, until.
vl		avail, value, valuable, viol, violate.
xl		excel, excellent, excellence, exalt.
xt		excite, next, next to, text.

There is no difficulty in thefe two Leffons.

SECOND

SECOND ALPHABET.

LESSON IV.

Of Prepositions.

Prepoſitions in Short-hand are Marks, or Characters, chiefly formed out of the Letters of the Alphabet, ſtanding for one, or two of the firſt Syllables in long Words.

	Ab—(abate, abet, about abſolute.
	above—(above.
	ac—(act, enact, acceſſary.
	ad—(add, aid, ſaid, ſide, aſide.
	af—(half, after, affirm, affirmative.
	ag—(age, againſt, aggravate.
	al—(all, allow, allude.
	am--(am, aim, ambitious, animate.
	an—(again..
	anta-te-ti--(away, awful, among, amongſt.
	ap-, op-, up- (apt, up, hope, ape.
	ar—(are, art, (being) argue, author.
	arch—(arch.
	as—(as, as to, as if, aſs, aſſiſt, aſſize, aſſociate.
	at—(at, hate, attend.
	av—(avenge, avow, advow.
	ax-ex- (accept, except, ax, as in the Alphabet.

be

be—(as before.
bene—(before, afore, bribe, bribery.
cal--col--cul--(call, cool, coal.
can--co--con--cun--(as before.
car,--cor--cur--(as before.
ch--tch--(chapter, child chief, change, changeable.
circum--(cannon, canon, canonical, canonize, cannot.
com--cum--(came, come, comely, commit.
comp-(compaſs, encompaſs, come to paſs, competent, competence, competency.
contra--contri--contro-(country, church, continue, continual, continuance.
count--counter--(count, county, account.
croſs--cruci--(croſs, acroſs, crucify.
de--di--(as before.
des--dis--(days, diſtreſs, diſturb.
em--im--(as before.
enter--inter--intro-(inter, intereſt, entire, enter, entry.
for--fur--form--(for, form, inform.
in--un--er--or--our--(in, inn.
irre--(year, injure, injury, jury, adjure, juror, hire.
is--(eyes, ice, we, Jews.
it--(it, eat, height, unite, heat.
magni---magni---(grand, grind, ground, aground, magnify.

mar-mer-mir-(Mr. marry, mercy, mediator, mayor.

mas-mes-mis-(miſs, amiſs, Meſſiah, Meſſias, amaze, amuſe.

mor--mur--(more, moor, morrow, tomorrow, mortify.

multi-(multiply, multiplicity, multitude.

ob--(obey, obedient,-ence, but.

omni--(world, worldly.

or--o'er--over--(or, o'er, over, adore.

par--per- pir--(peradventure, perhaps, perſon,--al--ate.

por--pur--(poor, pore, pour, power, impower, pure, purge.

pra--pre--pri -(pray, prey, precious, pretend, pretence.

pro--pru-- prove, proof--(prove, proof, provide,-ed, proviſo.

re--ri--(as before.

ſanct -(Saint, ſanctify, ſanctuary.

ſatis--neſs-- (ſatisfy, ſatisfactory, nevertheleſs.

ſar--ſer--ſir--(Sir, Saviour.

ſor--ſur--(ſore, ſour, ſorrow, ſorry, ſure, aſſure.

ſub--(is not.

ſuf--(ſafe, ſafety, ſinful.

ſup--ſuper--(as before.

ſus--(as before.

th--(that, thy.

thr--(there, thither, throw, threw.

tran-

⊢	tran--trans--(trance, transfer, transitory.
∨	var--ver--vers--vert--(vary, very, verily, verse, virtue.
u	under--(under, understand.
u	us--(us, use, usual, house.
∂	wh--(which, who, why, witch, bewitch.

Explication.

1. Those *Prepositions* which stand for *two*, or more *things*; as, (ax), (ex), (tran-trans), &c. the sense and connexion of the discourse will immediately distinguish for which of them the *Character* stands.

2. The preposition (car-cor-cur) when used for (&c.), always stands alone; but when used for (car-cor-cur), something is always joined after it, to complete the word; as, (corruption, &c.)

3. The second (mor-mur-) which ends like (m), though it be the second (w), can occasion no mistake, the words being so very different in sense, &c.

4. When a word begins with (p). it is made by the first (p). See the second lesson.

Recollection.

The *Characters* for (ab-), (cal-col-cul-), (com-cum-comp-), (magna-magni-), (pra-pre-pri-), (th-) and (wh-), being eight, are arbitrary, all the rest are formed out of the letters of the alphabet.

THIRD ALPHABET.

LESSON V.

Of Terminations.

Terminations in Short-Hand are marks, or characters, chiefly formed out of the letters of the alphabet, and ſtanding for one, or more of the laſt ſyllables of long words; as,

—able-ible-ably-ibly-ability-ibility
—obility-(able, enable, ability.
—ableneſs-ibleneſs.
—ance-ence-ancy-ency. (See third leſſon.)
—ant-ent-antly-ently, (as before.
—ceive.
—ception.
—ch-tch (as before.
—claim.
—clamation.
—clude-cluſive (cloud,—dy, include, deſtroy, deſtructive.
—cluſion (deſtruction.
—coun-counter (as before.
—dure (as before.
—ed (as before.
—er-or-our (as before.
—ever-every.
—fact-fict-ſpect (affect, effect.
---faction

—faction-fiction-ſpection (affection, affectionate.
—ferent-ference (inference, lawful.
—flect-flict (afflict, afflictive.
—flection-fliction (affliction.
—force-forcible (force, inforce.
—for-fur-form (as before.
—formation (information.
full-fully (full, fully, fool, foolish, foul, foully, fowl, follow, folly.
—fulneſs (foulneſs, fooliſhneſs.
—graphical-ly (graphical-ly, graff, graft, ingraft.
—leſs-leſſly (leſs, leſſen, unleſs, leaſe.
—leſſleſs.
---ment-mental (this, theſe, thoſe, thus) (drawn downward.)
---ng-ing (thing.
---ſatis-neſs (as before.
---nan-nen-nin-non-nun-ning--nging (none, not, nothing.
---port (pope, popiſh, pacify.
---portation (pacification.
---probation.
---ſcrive---ſcript---ſcribe (ſcribe, aſcribe.
---ſcription.
---ſerve--ſervile.
---ſervation.
---ſhip (ſhape, ſheep,--iſh, ſhip, ſhop.

---ſive-ſively (ſave, ſieve, eſchew, ſue.
---ſoever.
---ſolve--ſolvent.
---ſolution.
---ſtract-ſtrict--ſtruct-ſtrue(ſtrike, ſtroke, ſtruck, ſtrict, inſtruct.
---ſtraction-ſtriction-ſtruction (inſtruction.
—temp-tempt (ſtempt, attempt.
---temptation.
---th-eth (with.
---lth (health, healthy, wealth, wealthy.
---nth (ſtrength, ſtrengthen.
rth (wrath, wroth, worth, worthy, earth, earthy, earthly, herewith.
--tive--tively (to have.
---var--ver--vers--vert (as before.
---verſion--verſation (averſion, variation.
---volve (involve, vulgar.
---volution (involution.

Explication.

1. The *third* part of (m) is both a Prepoſition and Termination, which can occaſion no difficulty.

The ſame may be ſaid of (ab--and--graphical--ly), the one being uſed in the beginning, and the other at the end of words.

Alſo,

Alſo, (th-)in the *beginning* or *middle* of words, is made by its own character, among the *Prepoſitions*; but when (-th-eth) or the Particle (-forth), come in the *end* of words, they are made by the little round (o) among the Terminations.

2. The character for (-ng-ing) is *half* the length of (n) and the character for (-ning-nging) is *twice* the length of (n). See ſecond ſhortening rule.

3. (--Temp-tempt) is always made by (m) and the ſecond (p); but (mp) by (m) and the firſt (p). See third leſſon.

4. Theſe three Terminations, namely, 1. (*-ation,-aſion,-aſon*). 2. *-tion,-ſion, ſon*). 3. (*-ution,-uſion,-uſon*) or rather theſe three ſounds,--*aſhon*, *ſhon*, and *uſhon*, are formed by drawing the letter (t) upwards from the primitive word.

The Significations annexed to theſe five leſſons contain, at leaſt, the *third part* of any *Engliſh* book, are moſt *natural* and *rational*, and no way burdenſome to the memory. And as for thoſe *letters*, double and triple *Conſonants*, *Prepoſitions*, and *Terminations*, ſtanding for *two*, or *more words*, the ſenſe and connexion of the diſcourſe will immediately *diſtinguiſh* for which of them they ſtand, and whenever you come to *read*, or *tranſcribe* what you have written, the *ſenſe* will inſtantly *force* you to pronounce and read the right one *firſt*, and you will not, at that time, in the leaſt think of its ſtanding for any thing elſe, be-

becauſe they are picked words of different *parts* of ſpeech, or have very different *meanings*, and conſequently, to read one word for another would make the ſentence downright nonſenſe.

N. B. The late famous Mr. Cook, of Staple Inn, Holborn, chiefly wrote by theſe characters, and was equalled by none in the kingdom: this is a real fact. But all thoſe characters which required the pen to be taken off, and ſeveral others, are here altered: the whole is new modelled, and eſtabliſhed upon an everlaſting baſis, the very nature of the *Art*, *Reaſon* itſelf, and *Grammar*, all uniting in the *Confirmation* thereof. And I muſt ſay, from a conviction in my own mind, and which muſt, as it were, ſtare every one in the face, that neither the Wit of Man, nor any Period of Time, can, in any eſſential part, alter the conſtruction here laid before the public, in the third part of this work. Men's fancies, and an over-fondneſs for novelty, are ever impoſing new methods of teaching this Art upon the public; but like the great and ingenious *Byrom*, who took infinite pains to write ſtraight, they never enter into the ſpirit of the Art, but act equally as abſurd a part as it would be, daily to publiſh new Alphabets for the common long hand.

RECOLLECTION.

Theſe *Prepoſitions* and *Terminations* for the *Beginnings* and *Endings* of long words being

ſo

ſo remarkably plain, and diſtinct from the *Letters* of the Alphabet, though chiefly formed out of them, do inſtantly diſcover, or ſhew where the words *begin* and *end*; and ſince there are upwards of fifteen thouſand words in *Engliſh* beginning with ſome one of the ſixty-ſix Prepoſitions, and upwards of twenty thouſand ending with ſome one of the fifty-nine Terminations, it was therefore abſolutely neceſſary that the ſtructure of this uſeful and curious Art ſhould be formed upon a triple alphabet; and it will perhaps be no leſs pleaſing than ſurpriſing to the intelligent, to find, upon enquiry, only thirteen arbitrary characters in the whole three Alphabets, namely, *two* in the *firſt*; *eight* in the *ſecond*, as noted; and (--*able*,--*ferent*, and--th--eth) in the third.

PART II.

Of Contraction and Exemplification.

(1). OF CONTRACTION.

I ſhall only, in this Part, lay down a few general Rules for contracting Words, reſerving the rational, grammatical, and elliptical Methods of Contraction for the Concluſion of another Number.

RULE 1.

When (c) ſounds like (k) write (k): when like (s), write (s); as, club, proceſs.

RULE 2.

The letter (t) drawn ſloping upwards, forms the indefinite article, a, an; made as long again, it forms the definite article, the.

RULE 3.

A third part of (t) drawn upwards, forms the poſſeſſive, or Engliſh genitive caſe (of), and the plural number; as, a king's ſon, the king's ſons.

RULE 4.

The third of (m) for (er, or, our), coming before (ing,-ed,-er), the third of (t), or any

any other Termination, is changed in the common Short-Hand (r); as, labour, labourer, labourers; conſpire,--ing--ed; conſpirator, conſpirators.

RULE 5.

Join your letters, or characters, rejecting the vowels in the *middle* of words; as, being penitent, he begs pardon of God; a conſpiracy was formed againſt the government; a robe of ſtate.

RULE 6.

Dad, ded, did, dod, dud, in the beginning, middle, or end of words, and other Conſonants in the like *form*, are made large; as, dead, indeed, parallel, mortgage, mortgagee, ſurvive.

RULE 7.

A vowel ſounded at the end of a word is joined; as, law, ſaw, or ſee, beauty, lazy.

RULE 8.

Reject the 'ſt, eſt, the ſigns of the ſecond perſon ſingular; alſo the 'th, eth, and--s, the ſigns of the third, writing only the theme of the verb; as, thou ſpeakeſt, he ſpeaketh, or ſpeaks the truth.

RULE 9.

Drop--ly, the ſign of the Engliſh Adverb; as, meek,--ly, wiſe,--ly.

RULE

RULE 10.

—y,--ty,--ity, the ſigns of the Engliſh Nouns, are almoſt always dropt, as, modeſt, ty; honeſt, ty; moral, morality.

RULE 11.

Drop--ize, the ſign of the Engliſh Verb; as, ſolemn, ſolemnity, ſolemnize.

RULE 12.

For--full--fully, write the letter or character large, adding--neſs for fullneſs; as, ſhame, --ful,--ly,--neſs; faith,--ful,--ly,--neſs.

RULE 13.

Leſs,--leſſly,--leſſneſs, after a conſonant, are written by the firſt (s), thus; need,--leſs,--ly, needleſſneſs; boundleſs,--ly, boundleſſneſs. After a Vowel, by the Termination, --leſs,--leſſly,--leſſneſs, as, law, lawleſs,--ly, lawleſſneſs.

RULE 14.

For--eſt, the ſign of the ſuperlative degree, after a Conſonant join (t); after a Vowel (ſt) according to the fifth rule; as meek,--er, --eſt; ſlow, ſlower, ſloweſt.

RULE 15.

Reject--ance,--ence;--ancy,--ency;--ant,--ent;--antly,--ently, if the former part of the word be complete, and of like ſignification; as, confide,--ence,--ent--ly, &c.

RULE

Rule 16.

--Da, --de, --di, --dy, --do, --du; and day, --die, -do, -doe, -dow, -dew, and due, ending words, are made by an inverted Short-Hand (o), including the (d); and--dies by--des,--dis, according to the first rule; as, needy, study; studies.

Rule 17.

Sw and tw beginning words, are made by (su) and (tu); as sweep, sweet, twice.

Rule 18.

Adding (w) forms--ward; as, backward, forward.

Rule 19.

(k) and var, ver, &c. form cover,--ry,--able, &c. as, cover, discover,--ry,--able; recover,--ry,--able; irrecoverable,--ly.

Rule 20.

Drawing a fine line under the word forms a repetition; as, holy, holy, holy; again and again.

Rule 21.

Contrariety is expressed by drawing a fine line through the first contrary word; as, life and death, light or darkness, neither sons nor daughters.

(2) Of Exemplification.

The Pronouns and the whole of the English Particles contracted according to the above Rules.

1. Of Pronouns.

NB. (n) added, makes *own*, (l) makes *ſelf*; as,

may, me, my
myſelf
my own
my ownſelf
mine
mine own
mine ownſelf
thyſelf
thine, thy own, than, then
thy ownſelf
thine own
thine ownſelf
you yourſelf, you yourſelves, or ye yourſelves
your own
your ownſelf
his own
his ownſelf
her ownſelf, wrangle
itſelf
its own
its ownſelf
ourſelves.
our own
our ownſelve
them
themſelves
their, theirs, alſo, reſtore, reſtorative, rather, error
their own
their ownſelves
I myſelf
thou thyſelf
he himſelf
ſhe herſelf
we ourſelves

they

they themſelves
whoſe
whoever, whoſoever
whom
whomſoever
what; alſo, white, whitiſh, whet
whatever,-ſoever
whoſeſoever
whoſe own
whoſo
why ſo
own; alſo, one on, upon
ownſelf
ſelf, ---iſh.
ſelf-will
ſelf-denial
ſelf-conceit
ſelf-conceited
ſelf-conceitedneſs

2. Of Particles.

near, near to, nor
nearer
neither
hereabout
here and there
hereafter
hereaway
hereof
hereon, upon
heretofore
herethrough
hereward, hitherward, reward
thereabout
thereafter
thereat
thereaway
thereby
therein, thorn,-y
therefore
though, altho', thereof
thereon, —upon
thereto,—into, -unto, thought, bethought
therethrough
therewith
where, acquire, inquire,—ry, quarter
whereabout, —s
whereas
whereat
whereaway
whereby, quible

where-

wherever,
——ſoever,
whitherſoe-
ver
wherefore
wherein
whereinſoever
whereof
whereon, --upon
whereto, -into,
—unto, ac-
quit, --ance,
quit, quiet
wherethrough
wherewith
wherewithal
wherewithſoever
afterwards, —s
inward, —s
outward, —s
rearward, --s
untoward, --s
upward, --s
ſouthward, --s
northward, --s
eaſtward, --s
weſtward
homeward, --s
abroad
day, daily, to-
day, do
adieu
afar, affair

afar off
aforeſaid
afternoon
long, along
ah
albeit
all along
almoſt
together
together with
altogether
already, al-
mighty
always
any way, any
wiſe
anew, new, no,
now
anon
another
any more
old, other, others
any other
any time, at
any time
any where, an-
ceſtor
any where elſe
apace, appeaſe
part, --ly, --ty,
apart, per-
tain, pirate,
piratical

as

as follows
as far as
as long as
many, money
as many as
much
as much as
as often as
as ſoon as, aſcend
as well as
ſundry, aſunder
at all
at a venture, at an adventure
becauſe
behold, --held, --long
bottom, ---ry, betimes
both
but alſo
contrary, --iety
contrarywiſe
croſs wiſe
daytime
early
either
elſewhere
enough, knife
enow
ere long
ere now
even

even as
even now
even ſo
evening
evermore
ever ſince
every body
every where
every where elſe
far away
far leſs, from leſs
far more, furthermore, from more
farewell
few, fewer
final, --ly
for as much as
fartheſt, furtheſt, foremoſt
furthermoſt
forenoon
for ever
for ever and ever
for evermore
forth
forthwith
forth coming, from coming
frequent, -ly, -cy
farther, further, --ance
furthering

gratis
hard by
henceforth
henceforward
hindmoſt, hindermoſt
how be it
how far
how long
how many
how much
how much more
how much leſs
how often
how ſoon
how late, how little, ultimate
how well
if
imprimis
inner
inmoſt, innermoſt
inſtant, --ly
interim
item
laſt, --ly, leaſt, leſt, inliſt, liſt
laſt place
likewiſe
little enough
little leſs
little more
little while

longing
longer
longeſt
long ago
long ſince
long while
manifold
ſix fold
many more
many times
methinks
mean time
more over
more and more, murmur
to-morrow night
to-morrow morning
much more
much leſs
nay
neithermoſt
never
never more
nobody
no leſs
no where
no where elſe
no wiſe
not only
notwithſtanding
oftentimes
once, ounce
once more

one

one another
or elſe
over many
over much
ſeldom
ſhew, ſhow, ſo
ſo be it
ſo far, ſphere, --ical
ſo long
ſo many
ſo much
ſo often, ſwift
ſo well
ſome body
ſome more
ſome other
ſomething
ſometimes
ſomewhat
ſomewhere
ſomewhere elſe
thenceforth
thenceforward
that is to ſay
thrice
thus far
to and again
to and fro
too often
too ſoon
too late, too little
too long

too many
too much
unawares
undermoſt
uppermoſt
utmoſt, uttermoſt
verily, verily
very many
very much
videlicet
whenever, -ſoever
whether, whither
whether or not
whether or no
which is to ſay
why not
withal
yea or nay
yes or no
yeſterday
yeſternight
yet
yet nevertheleſs
yet notwithſtanding
yonder
wiſh
I wiſh
I pray God
God grant
would to God

immediately, meditate
concern, --ing, cash
over again
over and over, horror
over and over again

These to be added.

thitherward
froward, --ly
over and above
again and again
all in all
all things
otherwise, --way
or otherwise
any otherway, --wise
as for example
by all means
by any means
by no means
by some means
by that means
by what means
for instance
as for instance
for the most part, for some part

how many soever
how many times
no other way, ---wise
on the contrary
some other way
what way so-ever, &c.
well beloved
yea yea and nay nay

Words often used.

Jehovah
hallelujah
Hosanna
godhead
Holy Ghost
Arimathea
Bethabara
eternal life
life eternal
everlasting life
fellow disciple
spikenard
synagogue
angel, -s of God
answered and said
answered and said unto him

he

he —— unto them
bear or bare record
it shall come to pass
and it shall come to pass
child of God
children of God
children of light
children of men
feast of tabernacles
feast of dedication
feast of the passover
may be fulfilled
might be fulfilled
that it may, or might be fulfilled
that the Scripture may or might be fulfilled
God forbid
heavenly father
Hebrew of the Hebrews
house of bondage

people of Israel
but Israel, -ite, -ish
children of Israel
God of Israel
men of Israel
master of Israel
congregation of Israel
holy one
-------- of Israel
kingdom of God
-------- Heaven
lamb of God
land of Canaan
land of Egypt
-------- promise
land afar off
Holy Land
Lord God Almighty
Lord of Hosts
God of Hosts
Lord God of Israel
saith the Lord
——— God
———--Almighty
saith the Lord of hosts
saith the Lord God of hosts
thus saith the Ld.

thus ſaith the Lord God	—— hypocrites
thus ſaith the Lord of hoſts	wo unto you ſcribes and phariſees, hypocrites
thus ſaith the Ld Gd of hoſts	verily I ſay unto you, thee, &c.
as I live ſaith the Lord	verily verily I ſay unto you, thee
men and brethren	men and women
Mount of Olives	men, women, and children
name of the Lord, &c.	as it is written
I ſay unto you, thee, &c.	for it is written
omitting the to or unto	I am the Lord
ſigns and wonders	I am the Lord thy God, &c.
ſtumbling block	
ſcribes and phariſees	

RECOLLECTION.

THERE is no difficulty attending the ſecond part, the Shortening Rules being quite *eaſy* and *rational*. The *Particles* occurring ſo very often, there was an abſolute neceſſity for ſhortening them, after as *eaſy* and *rational* a method as poſſible, in doing which the pen is never taken off, but when oppoſition is expreſſed, and then two words are formed thereby

by; as, *here* and *there*, *to* and *fro*, *yea* or *nay*, *yes* or *no*, with a few others.

Theſe *Particles* denote the *time*, *place*, *manner*, and other *circumſtances* of any *action*, *paſſion*, &c. Alſo, the *relation*, *diſtinction*, *emphaſis*, *oppoſition*, &c. and muſt come in *every* ſentence; for without them no ſentence can ſubſiſt, in regard they are, as it were, the very *nerves* and *ligaments* of all diſcourſe, and ſerve to *join*, or *connect words*, or *ſentences* together, and to *explain*, *extend*, *limit*, *determine*, &c. their *ſignification*. The *other* parts of ſpeech, namely, the *Nouns*, *Verbs*, and *Participles*, may fitly be compared to the *materials* prepared for the building; but the *Prepoſition*, Conjunctions, &c. to the *mortar*, or *cement*, which *join* and *faſten* thoſe *materials* together, and come between *every* ſtone in the building.

PART III.

OF SYNTAX.

PREMONITION.

BEFORE I treat immediately on Syntax, the very life of Short Hand, and the peculiar advantages of this method in particular, I would obſerve, that a Verb is a word which ſignifies to be, to do, or to ſuffer: and there are three kinds of Verbs; Active, Paſſive, and Neuter. 1. A Verb Active expreſſes an action, and neceſſarily implies an agent, and an object acted upon; as, to love, I love the king. 2. A Verb Paſſive expreſſes a paſſion, or a ſuffering, or the receiving of and action, and neceſſarily implies an object acted upon, and an agent by which it is acted upon; as, to be loved, the king is loved by me. So when the agent takes the lead in the ſentence, the Verb is active, and is followed by the object: when the object takes the lead, the Verb is paſſive, and is followed by the agent.

3. A

3. A Verb Neuter expreſſes being, or a ſtate, or condition of being; when the agent and the object acted upon coincide, and the event is properly neither action nor paſſion, but rather ſomething between both; as, I am, I ſleep, the king lives.

The Verb Active is called alſo Tranſitive, becauſe the action paſſes over to the object, or has an effect upon ſome other thing: and the Verb Neuter is called Intranſitive; becauſe the effect is confined within the agent, and doth not paſs over to any object.

Hence it is evident, that in every ſentence there is ſomething ſaid, but nothing can be ſaid without a Verb; and there can be no Verb without a Subſtantive Noun or Perſon. For as a Verb denotes, 1. either the action, or motion of the perſon, the agent, or thing moving; as, God rewards the virtuous: or, 2. the Paſſion of the Subſtantive, or the perſon, the patient; as, diligence is praiſed: or, 3. the exiſtence, or being of the Subſtantive, or perſon exiſting; as, I am, men are. Laſtly, as there can be no action without an agent, nor paſſion without a patient, nor exiſtence without ſomething exiſting; ſo it is utterly inconſiſtent with a Verb to be without a Subſtantive Noun, or Perſon expreſſed, or underſtood.

THE APPARATUS.

The 18 signs of the English Moods, Tenses, and Persons.		
1		do, doſt, doth, or does
2		did, didſt
3		was, waſt, were, were
4		have, haſt, has, or hath
5		had, hadſt
6		ſhall, ſhalt
7		will, wilt
8		may, mayſt
9		can, canſt
10		might, mighteſt
11		would, wouldeſt
12		ſhould, ſhouldeſt
13		could, couldſt
14		ought to, oughtſt to
15		muſt
16		be
17		am
		are, art
		is
18		let, letteſt, letteth
		done } Paſſive Participles
		been } Paſſive Participles
		about, about to, to

Perſons.
I, thou, he, ſhe, it, we, ye, they
you you

negative not

The 54 different ways of joining the ſaid ſigns to one another.			
			ſhall have, --do, --be
			will have, --do, --be
			may have, &c.
			can have
			might have
			would have
			ſhould have
			could have
			ought to have
			muſt have
			have had, -done, -been
			might have had
			would have had
			ſhould have had
			could have had
			ought to have had
			muſt have had,
			had had, &c.
			to have, --do, --be
			to have had, ---done, ---been
			about to have, -do, -be
			about to have had, --done, --been
			having, doing, being

N. B. The 18 ſingle ſigns being added to the above 54 joinings make 72, each of which, by adding the eight Perſons and Negative not, may be changed 40 different ways, which make 2880 plain joinings.

Numbers

Number 17 and 18, differing from all the reſt, are made thus,

No. 17.	am	are / art	is	am not	are not / art	is not

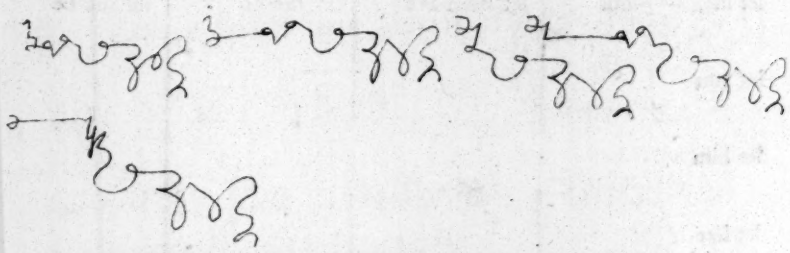
	I'm
	I am, I am not, am I, am I not, am not I?
	thou art, &c.
	he is, &c.
	ſhe is
	it is
	we are
	ye are
	they are

No. 18.

let me, ——not	let me have	let me do	let me be
let you			
let him			
let her			
let it			
let us			
let them			

The remaining 70 are regular, always having the Noun, or Pronoun in the foregoing ſtate,

ſtate, and the learner ſhould rule a quarto book, and change them according to page 42, adding to each one a Verb, or Participle, and form his Nominative and Accuſative Caſes, according to pages 48, 49, § I. and III. See an example of the firſt; I do very much commend your prudent conduct; I do not very much commend your imprudent conduct; do I much commend your imprudent conduct? do I not very much diſcommend your imprudent conduct? do not I greatly diſcommend your imprudent conduct? &c. &c. through the other Perſons, and the other 69 joinings, changing the principal Verb, omitting, or changing the Adverb of qualifying, at pleaſure, ſo as to make ſenſe.



WHAT SYNTAX IS.

SYNTAX in Short-Hand is the right way of joining ſuch words together as make the reſpective members, or the ſeveral conſtructive parts of a ſentence; to do which, obſerve the following diviſion of our language into Noun, Verb, and Particle, and what is ſaid under each.

The

The Division of the Language and, Explication of its Parts.

SECTION I.

Of the NOUN.

UNDER Noun, I comprehend Substantive, Adjective, and Pronoun, which is used four times more than the Noun, for which it stands.

The Adjective expresses the quality, or property of its Substantive, and must always be joined to it.

A Pronoun is used instead of a Noun Substantive.

Substantives, Adjectives, and Pronouns may have three Cases; 1. the Nominative, coming before the Verb; 2. the Possessive, going before another Noun; 3. the Objective Case, following an Active, or Transitive Verb, Participle signifying actively, or a Preposition.

SECTION II.

SEE what is said of the Verb under Premonition.

SEC-

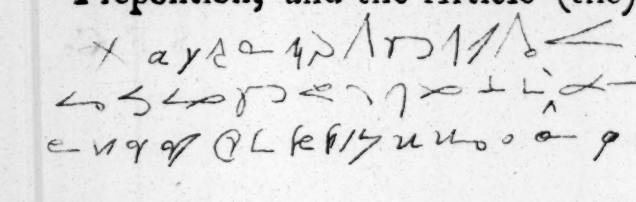
SECTION III.

UNDER Particle, I comprehend Adverb, Preposition, Interjection, and Conjunction.

There are many, and many kinds of Adverbs, and they are always joined either to the Noun, before or after the Verb, to some other Adverb, or before some Preposition, to which they respectively belong.

The Prepositions are about forty-seven, namely, Above, about, according to, after, against, midst, amidst, among, amongst, round, around, as, as to, at, away with, before, behind, below, beneath, beside, besides, betwixt, between, beyond, but, by, concerning, except, for, from, in, instead, instead of, near, near to, nigh, nigh to, next, next to, of, off, on, upon, out of, over, over against, round about, than, through, thorough, throughout, to, into, unto, toward, —s, under, underneath, with, within, without, till, untill, up, up to.

Each one coming, 1, either before a Pronoun; 2, Noun Substantive; 3, or Adjective; 4, or both Substantive and Adjective; 5, or two Adjectives and one Substantive; 6, or before some Participle, governing a Pronoun; 7, and that Pronoun often having a Noun Substantive after it, and oftentimes one or two Adverbs coming before the said Preposition, and the Article (the) written in



the

the ſame joining; theſe words having a neceſſary dependance upon each other, are always to be joined to the ſaid Prepoſition in the objective caſe, which it governs.

Interjections are but few, and generally ſeparately written, being cut off by a comma, or point of diſtinction, on each ſide.

Conjunctions generally begin a ſentence, or a member of a ſentence; each of theſe two, (and), (or) muſt always be the firſt word of a joining.

Theſe things duly conſidered, and thoroughly underſtood, the moſt difficult and complex of all ſentences, may be reſolved into the ſeven parts following, namely, 1. The Nominative; 2. The Verb; 3. The Noun or Nouns following the Verb; 4. The Noun agreeing with that afore or after the Verb; 5. The Particles; 6. The Noun or Nouns following the Particles; 7. The Caſe Abſolute.

The Formation of the above Parts.

I. Of the Nominative, which is always joined to the Verb.

1. Any Pronoun, perſonal or relative		may be the Nominative to the Verb.
2. Any Subſtantive	with or without Article.	
3. Or Adjective		
4. Or both Adjective, and Subſtantive		
5. A Prououn Adjective, with a Noun Adjective and Subſtantive		
6. A Pro. Adj. with a N. Adj. of the C. or Super. D. and its Sub.		
7. Theſe and the like Nominatives, ſing. or plu. with one, or two Adverbs and an Article.		

II. Of the VERB.

A Verb, or Participle, with or without an Adverb of qualifying, joined to any one, or more of the ſigns of the Moods and Tenſes, make a complete Verb, Active, or Paſſive, as the ſaid ſigns will evidently ſhew, and as the nature of the ſentence requires.

III. Of the NOUN or NOUNS following the VERB.

If the Verb be Tranſitive, it may be followed by

1. Any Pronoun
2. Any Subſtantive
3. Or Adjective
4. Or both Adjective and Subſtantive, with or without Article.
5. A Pronoun Adjective, with an Adjective and Subſtantive.
6. A Pronoun Adj. with an Adj. of the Com. or Super. D. and its Subſtantive.
7. Theſe, and the like Nouns, in the Objective Caſe ſing. or plur. with one or two Adverbs, and an Article may follow a Tranſitive Verb.

IV. Of the NOUN agreeing with that afore, or after the VERB.

The Objective Caſe may be followed by

1. A Noun, agreeing either with it, or the Nominative, with, or without Article, or other words before, or after it.
2. A Relative, including either of the former Nouns.
3. Another Verb, or Participle governing the Objective Caſe of a Noun, or Pronoun.
4. An Infinitive Mood.

5. A Prepoſition, governing a Noun or Nouns.

6. An Imperative Mood, governing a Noun or Nouns.

V. Of the PARTICLES.

Particles, when Adverbs or Conjunctions may be joined to any word, as the nature of the ſentence may require.

VI. Of the NOUN or NOUNS following the PARTICLES.

But if the Particle be a Prepoſition, it will govern the Objective Caſe, and many have the like variety of Nouns after it, as the Verb Tranſitive has, which ſee Section III. ſee alſo the forty-ſeven Prepoſitions.

VII. Of the CASE ABSOLUTE, or INDEPENDENT.

Properly it is a Subſtantive and a Participle, which neither agree with the Verb, nor are governed by any word in the ſentence. Having, being, or a word ending in --ing, are its *uſual* ſigns, and the two, three, or more words, of which it may conſiſt, agreeing with each other, muſt therefore be joined together.

N. B.

N. B. Come off, come on, come up, come down, come in, come out, come away, come through, &c. and, coming off, coming on, coming up, coming down, coming in, coming out, coming away, coming through, &c. are thus written.

The Particle (forth) after a Verb or Participle, is thus written, come forth, coming, forth.

Join the next word after (take, --ing, --en, took), if they both make but one Verb; as, he makes interceſſion, that is, he intercedes. The ſame may be ſaid of (bare, bear, --ing); as, he did bear witneſs, that is, he witneſſed, he bare record, &c.

A Nouu or Pronoun tranſpoſed, or ſet before the Verb or Participle, muſt be disjoined; as, him they received not, a king they never will obey.

The right order of the words being, they received him not, they never will obey a king. But the Relatives, who, which, that, whom, whomſoever, what, whatever, whatſoever, this, theſe, thoſe, thus, are placed and joined before the Participle.

Obſerve, there muſt never be more than one Verb, or one Participle in any joining, except where (being or having) happens to come, becauſe there muſt be no more than one action, paſſion, or exiſtence in one joining. You muſt never join two of the Prepoſitions, and what belongs to, and is governed by them in

one joining. Every word in a joining muſt belong to one another, and conſequently muſt be pronounced without ſtopping, or drawing of breath. No joining muſt go beyond any of the ſtops.

It is evident by page 23, that the *firſt part* of this work contains a *third part* of the words in any *Engliſh* book (proper names excepted); it is alſo evident that the *Particles*, Signs of the *Moods*, *Tenſes*, &c. do likewiſe contain or make up another *third*, ſo that both contain, or make up, at leaſt, *two thirds* of the language, moſt of the words here uſed, occurring ſome fifty, and ſome five hundred times oftener than others.

Recollection.

By the help of the 47 Prepoſitions (page 46), the whole Engliſh *Syntax*, or Conſtruction of the *Noun*, and *Pronoun*, (put for it) is chiefly performed: and a diſcerning eye will ſoon perceive that the whole Syntax conſiſts of three parts, namely, 1. The Conſtruction or joining of the Verb, or Participle, with what belongs to them; to wit. the Signs of the Engliſh Moods, Tenſes and Perſons, with the Particles and Pronouns, &c. agreeing with, and governed by the ſaid Verb, or Participle, ſee pages 48, 49, § I. II. III. 2. The conſtruction or joining of the Noun, or Pronoun put for it, with what belongs thereto;

to

to wit, the Articles and Particles which go before the ſaid Noun or Pronoun, ſee page 48, § I. 3. The conſtruction or joining of the 47 Prepoſitions, and the Nouns and Pronouns coming after them, and governed by them, with the Particles going before the ſaid Prepoſitions, and belonging to them, ſee page 50, § VI.

THE END OF THE SYNTAX.

THE METHOD OF READING OR TRANSCRIBING.

IN order truly to decypher whatever is written by this method, conſider,

1. Who ſpeaks, or what is ſpoken: to whom he ſpeaks, upon what occaſion, or to what end: where he ſpoke, at what time it was: what preceded in the ſentences before: what follows after.

2. Who is the author of the action: what the action is: where it was done: by what means: for what end: how; and when.

And then more particularly conſider, and

1. Find out the Verb by ſome one of the ſigns in page 42.

2. The Nominative by page 48, § I.

3. The Noun or Nouns following the Verb by page 49, § III.

4. The Noun agreeing with that afore or after the Verb, that is, the Noun in Appoſition, by page 49, § IV.

5. The Particles by page 50, § V.

6. The Noun or Nouns following the Particles by page 50, § VI.

7. The Caſe Abſolute or Independent by page 50, § VII.

PAR-

PARTICULAR DIRECTIONS

FOR LEARNING THIS BOOK WITHOUT A MASTER.

MAKE ſix ſheets of large thin poſt, or any other good writing paper into a copy-book, in *Quarto*. Rule it throughout with a ſoft black-lead pencil, about half an inch or leſs apart, then write four lines of the firſt and ſecond (a) alternately, that is, write the character for the firſt (a) once, and immediately after it the character for the ſecond (a), ſaying to yourſelf, awe, alſo, any; till you have written the four lines. This done, write four lines of the firſt, ſecond, and third (b) the very ſame way, ſaying to yourſelf, be, bee, by, buy, as you are writing each character. Go on thus till you have written the firſt ſix letters of the alphabet, then cover the long hand and try to read the ſaid ſix letters up and down, repeating the reſpective ſignifications juſt as they are printed; that is, always keeping a ſet form, and not ſaying awe, any, alſo; nor bee, be, buy, by; but awe, alſo, any; be, bee, by, buy: becauſe reading them ſometimes one way and ſometimes another, will be confounding. Theſe ſix being maſtered, learn the ſecond ſix, then cover the long hand, and try to read them up and down as above. This done, try to read the

whole twelve up and down, without looking on the long hand. This is the way in which you are to proceed till you have finiſhed the firſt five leſſons, and the whole collection of Particles. But when you have made yourſelf maſter of the alphabet, I would adviſe you to draw up a table of joining all the letters of the alphabet to one another, without taking off the pen, which will contain all the double and triple conſonants that can come in the middle of any word; thus, aa, ab, ac, ad, &c. to ay. Then ba, bb, bc, &c. throughout the whole 35 characters. Proceed according to page 11, and the above directions, and in a few weeks you will find the whole book in your mind, as if you were born with it; your *flats*, *curves*, *twirls*, and *angles* will be turned with equal eaſe and ſpeed: therefore, be not diſcouraged at the frivolous objections of thoſe who have neither courage nor ability thoroughly to inveſtigate a work of this kind.

N. B. If you do not chooſe to uſe a pencil, at firſt, get an old raw pinion and make it into a pen, with a ſhort ſlit, and fine nib, but cut every way ſquare, that by an equal preſſure every character may be of a like ſtrength, and be ſure to uſe thin ink without any cotton in it, but the pencil is much the beſt.

The Syntax exhibited at one view is only to relieve the memory a little at firſt: and the endleſs page there ſpoken of will be of ſingular utility when you begin to write in public.

A PARAPHRASE on SAINT PAUL's excellent SPEECH before KING AGRIPPA, &c. &c. in HEROD's Judgment-Hall, being the Copy of the Short-Hand Specimen.

1. WHEN *Festus* had opened the design of his bringing the Apostle *Paul* before King *Agrippa*, and the rest of the company, *Agrippa* called out to *Paul*, and said, You may now have free liberty, without danger of being unseasonably interrupted, to offer what you have to say in your own vindication from the crimes, that have been laid to your charge. Thereupon *Paul*, reaching out his hand in a free and decent action, to intimate that he was going to speak, and desiring the silent attention of the audience, made his apology (απελογειτο) for himself and his glorious cause, like a gentleman, a scholar, and a Christian-divine, in the following respectful, judicious and moving manner.

2. I esteem it, O King *Agrippa*, a favourable turn of providence, and it is a great satisfaction to me, that I am called, at this time, to plead my cause before a Prince of your great capacity, and advantages, for understanding the truth and force of every particular, that I shall

ſhall alledge to clear myſelf, and the doctrines I preach, from the invidious indictments, that have been preferred againſt me, by my countrymen, the *Jews*.

3. And this I ſhall attempt with the greateſt pleaſure, eſpecially, becauſe I am well aſſured of your Majeſty's noted proficiency in the knowledge of all the religious rites, ceremonies and cuſtoms of the *Jews*, and points of controverſy among them, relating to their perpetual obligation, and to the coming of the Meſſiah. I therefore humbly and earneſtly intreat, that, as the ſerioufneſs and importance of the ſubject require it, you would pleaſe to hear me with clemency, candour, and patience, whilſt I give you a brief account of my principles and behaviour, all along from my youth up to this very day.

4. 5. As to the manner of my life and converſation in younger years, though I was born of *Jewiſh* parents at *Torſus* in *Cilicia*; yet I was early educated among the people of mine own nation at *Jeruſalem*, where I was brought up at the feet of *Gamaliel*, a Rabbi of great reputation for learning and religion. This is a fact generally known among the *Jews* themſelves, many of whom were acquainted with me from my very firſt coming thither, and all along afterwards, during my abode there; and were they ſo juſt and fair, as to appear to my character, they could not but bear me witneſs, that I was not only by

Profeſſion,

Profession, but in *Practice* and behaviour, a *Pharisee*, living up, with the greatest sobriety and exactness, to the rules and orders of that sect, which is, of all others, the most strict and accurate in religious observances, especially of ceremonial rites, according to the law and the Prophets, and the traditions of the Elders: so that it is neither through ignorance, prepossession, or libertine principles, nor from any strong habits of vice, that I have altered my sentiments about some important points of a religious nature, whilst I still retain as great a regard, as ever, to the fundamental articles of the religion, in which I was brought up.

6. And even now I stand accused, and am judged, as a criminal, by mine adversaries, for professing and preaching, upon the surest grounds, that the great blessing, which was promised to *Abraham*, and others of our pious ancestors, and was the object of their faith and hope, is now confirmed, and, in part, fulfilled, by the coming of Jesus Christ, whose resurrection from the dead proved him to be the only true and expected Messiah; and that, as he is the first-fruits of them that sleep in him, they who believe in his name shall rise again to everlasting life.

7. Unto the enjoyment of this promise of a blessed resurrection, religious people among the twelve tribes of *Israel* hope to arrive; in which hope they worship God with perpetual

and

and intenſe fervour, (εν εκτενεια) and with great frequency, every morning and evening, and at all proper ſeaſons; and yet for the ſake of this hope according to the promiſe, which I entertain, and endeavour to propagate for the good of others, I am ſo unhappy, O King *Agrippa*, as to be accuſed by the *Sadducean Jews*, as though I were therein guilty of the moſt heinous crime, and aſſerted the moſt monſtrous abſurdity.

8. But I would humbly aſk this honourable aſſembly, why ſhould it be deemed unreaſonable to believe, that the great God and Creator of all, whoſe power is infinite, ſhould raiſe Jeſus, his only begotten Son, from the dead, and raiſe up others to an immortal life through him? What! do any of you account this to be paſt all poſſibility, or belief, while none of the *Jews* themſelves, except the *Sadducees*, deny a reſurrection of the dead?

9. I myſelf indeed, formerly, was as much prejudiced againſt the notion of a crucified and riſen Saviour, as any one, whether *Jew* or *Gentile*, now can be; inſomuch that (to my ſhame I ſpeak it) I really thought it was my duty, and would be doing God good ſervice, to uſe my utmoſt endeavours, by all means poſſible, for ſuppreſſing the reputation, authority, and intereſt, name and doctrine of Chriſt, who was commonly called, by way of contempt, Jeſus of *Nazareth*.

10. And this I did in the moſt public manner at *Jeruſalem* itſelf; yea, ſo zealous and

active was I therein, that I got abundance of the holy disciples of the Lord Jesus to be committed to jails, and laid under close confinement, for the profession they made of faith in him, by virtue of warrants, which I obtained of the chief priests and elders against them; and when any of them were tried, condemned and executed for their religion, I cried out aloud for what I called justice, and gave my suffrage against them, (κατηνεγκα ψηφον) declared my approbation of the severest death that could be inflicted upon them, and justified it in all companies; a notorious instance of which appeared at the most cruel martyrdom of one *Stephen*, a man of great eminence among the Christians.

11. I also very frequently searched out others of them, and brought them to every synagogue, that lay convenient for me, where I took care to have them well scourged, and exposed to open shame; and, by the terrors of persecutions, with which I indefatigably pursued them, I, alas! forced some of them, against their consciences, to renounce and blaspheme Christ's blessed name, by which they were called; as though they thought him an impostor: and, not contented with this horrible violation of all natural and sacred rights nearer home, so furiously was I enraged against them, even unto madness itself, and so vexed at heart, to think that, notwithstanding all I could do, they rather gained, than lost ground,

that

that I followed, and diſtreſſed them, by all poſſible methods of ſeverity, even unto far diſtant cities, without the confines of *Judea*, where they dwelt, or were driven to ſeek ſhelter from the fury of my oppreſſions. From all theſe well known dreadful facts, it plainly appears, that there could not be a more determined and inveterate enemy to Chriſtianity, than myſelf; and therefore my converſion from what I then was, to what, bleſſed be God, I now am, muſt in all reaſon be ſuppoſed to be owing to ſome extraordinary cauſe.

12. Now, to give you a faithful account of this, it was in the following miraculous manner; whilſt I was, at a certain time, going as far as the city of *Damaſcus* in *Syria*, to execute the cruel commiſſion and powers, which I had received from the chief prieſts, and the reſt of the *Jewiſh* Sanhedrim, to diſtreſs the diſciples of Jeſus there.

13. At noon-day, O King *Agrippa*, as I was travelling on the road thither, full of zeal and reſolution to do my utmoſt againſt them, I was, all on a ſudden, ſurprized with a moſt illuſtrious light, which darted down from Heaven, with irreſiſtible evidence of its being a divine appearance, and which ſhone all around me, and my fellow-travellers, that went to aid and aſſiſt me in my perſecuting errand; a light vaſtly ſuperior to the brighteſt ſhining of the ſun itſelf, and even obſcuring its meridian ſplendor.

14. And

14. And when all of us were fo ſtruck and aſtoniſhed at this tremendous dazling light, that we fell proſtrate to the earth in the utmoſt confuſion and horror, I heard an articulate voice from the divine glory, calling diſtinctly to me by name, and ſaying, with great majeſty and earneſtneſs, in the Hebrew language, which I perfectly underſtood, it being my mother tongue, *Saul, Saul, why perſecuteſt thou me?* That is, as I afterwards underſtood it, Why are you ſo daring, fooliſh, and impious, as to lay yourſelf out with ſuch indefatigable pains, to abuſe and oppreſs my members and my cauſe, which I am ſo nearly intereſted in, and concerned for, that I account what is done againſt them to be done againſt myſelf? You thereby perſecute me in them: all this is as ſenſeleſs and fruitleſs, and as injurious to yourſelf, as it would be for a man to kick with his naked foot againſt briars and thorns, or even againſt goads and ſpurs, (προς κεντρα) whereby he would only hurt and wound himſelf, without ſuppreſſing or deſtroying them.

15. I not knowing who it was, that in this earneſt and awful manner ſpoke to me, and yet believing it to be one of the heavenly world, anſwered, with trembling and aſtoniſhment, Who art thou, Lord, that ſpeakeſt with ſuch terrible rebuke? What wilt thou have me to do? And he immediately replied, with a ſolemnity and endearment peculiar to himſelf, which pierced me to the heart, I am Jeſus, the only Saviour, againſt whom you

are

that I followed, atud diſtreſſed them, by all poſſible methods of ſeverity, even unto far diſtant cities, without the confines of *Judea*, where they dwelt, or were driven to ſeek ſhelter from the fury of my oppreſſions. From all theſe well known dreadful facts, it plainly appears, that there could not be a more determined and inveterate enemy to Chriſtianity, than myſelf; and therefore my converſion from what I then was, to what, bleſſed be God, I now am, muſt in all reaſon be ſuppoſed to be owing to ſome extraordinary cauſe.

12. Now, to give you a faithful account of this, it was in the following miraculous manner; whilſt I was, at a certain time, going as far as the city of *Damaſcus* in *Syria*, to execute the cruel commiſſion and powers, which I had received from the chief prieſts, and the reſt of the *Jewiſh* Sanhedrim, to diſtreſs the diſciples of Jeſus there.

13. At noon-day, O King *Agrippa*, as I was travelling on the road thither, full of zeal and reſolution to do my utmoſt againſt them, I was, all on a ſudden, ſurprized with a moſt illuſtrious light, which darted down from Heaven, with irreſiſtible evidence of its being a divine appearance, and which ſhone all around me, and my fellow-travellers, that went to aid and aſſiſt me in my perſecuting errand; a light vaſtly ſuperior to the brighteſt ſhining of the ſun itſelf, and even obſcuring its meridian ſplendor.

14. And

14. And when all of us were so struck and astonished at this tremendous dazling light, that we fell prostrate to the earth in the utmost confusion and horror, I heard an articulate voice from the divine glory, calling distinctly to me by name, and saying, with great majesty and earnestness, in the Hebrew language, which I perfectly understood, it being my mother tongue, *Saul, Saul, why persecutest thou me?* That is, as I afterwards understood it, Why are you so daring, foolish, and impious, as to lay yourself out with such indefatigable pains, to abuse and oppress my members and my cause, which I am so nearly interested in, and concerned for, that I account what is done against them to be done against myself? You thereby persecute me in them: all this is as senseless and fruitless, and as injurious to yourself, as it would be for a man to kick with his naked foot against briars and thorns, or even against goads and spurs, (προς κεντρα) whereby he would only hurt and wound himself, without suppressing or destroying them.

15. I not knowing who it was, that in this earnest and awful manner spoke to me, and yet believing it to be one of the heavenly world, answered, with trembling and astonishment, Who art thou, Lord, that speakest with such terrible rebuke? What wilt thou have me to do? And he immediately replied, with a solemnity and endearment peculiar to himself, which pierced me to the heart, I am Jesus, the only Saviour, against whom you

are

are ſo deſperately prejudiced, as to perſecute me, even unto death, in my members, that are intimately united and dear to me, whilſt I myſelf, whom your own countrymen crucified, am out of your reach, and can be killed no more.

16. But, ſaid he, with melting condeſcenſion and tenderneſs, to ſhame me out of my infidelity and cruelty, and to encourage my hopes in his mercy, be no longer diſmayed; but get up from your proſtration on the ground, and ſtand on your legs again, as one ready to go about the better work, in which I ſhall employ you: for I have now appeared in this miraculous and compaſſionate manner to you, for this very end and purpoſe, as I ſhall ſoon more fully ſatisfy you, that I may qualify you for, and authorize you to be, one of my miniſtering ſervants to bear a plain, undaunted and noble teſtimony to the truth, both of thoſe important things concerning me, which you have now ſeen and heard, and of ſtill many more diſcoveries, which I will hereafter make by further appearances to you, till you ſhall be thoroughly acquainted with the whole ſcheme of my goſpel, which you ſhall preach to others.

17. And though the dangers and troubles, that you may be expoſed to in fulfilling your miniſtry, will be great and many; yet fear not, I will be with you, to take care of you; I will preſerve your life, till I have done my work by you; reſcuing you, by my watching and powerful pro-

providence, out of the hands of the *Jewiſh* people, who will be as inveterate againſt you, as you yourſelf have heretofore been againſt my diſciples; and out of the hands of the moſt formidable enemies, that you may meet with among the Heathen nations, to both of which ſorts of people I now (αποσ]ελλω) give you an apoſtolick commiſſion, to be executed in due ſeaſon, for preaching the glad tidings of ſalvation.

18. To open the eyes of their underſtandings ſeverally, they both needing a divine illumination, which ſhall attend your miniſtry, to give them a true diſcerning of ſpiritual things, and to turn them by a thorough converſion, in the ſenſe and temper of their hearts and courſe of their lives, from the darkneſs of blind ſuperſtition and idolatry, ignorance and error, ſin and folly, to the light of ſaving knowledge, and to all true holineſs; and from the tyrranny and dominion of the prince of darkneſs, who rules in the hearts of the children of diſobedience, to an entire ſubjection and willing obedience to God, as their chief good and higheſt end, and to his ſervice, and his way of ſalvation by a redeemer; that they may readily accept of, and obtain the free and full remiſſion of all their ſins; and may be entitled to, fitted for, and at length made actual partakers of, that glorious inheritance of the children of God, (κληρον) which, by his ſovereign diſpoſal, was divided, as the Land of Canaan was by Lot, among

them that are renewed and made holy, as well as pardoned, through a lively and heart-purifying faith, which terminates upon me, as the only ſaviour of loſt ſinners, whether they be *Jews* or *Gentiles*.

19. This heavenly light, and it's attending gracious inſtructions and orders, came with ſuch irreſiſtible evidence, authority and power, to my mind and conſcience, O King *Agrippa*, that I could no longer maintain my former prejudices againſt Chriſt and his goſpel, or forbear yielding myſelf up willingly, and without reſerve, to the divine call, that accompanied ſuch a ſupernatural and overbearing viſion.

20. But, in obedience to it, I immediately became a ſincere convert to the Lord Jeſus, and went and preached him, firſt of all to the *Jews* at *Damaſcus*, the very place, to which I was going with a contrary deſign; and, in due time, to thoſe at *Jeruſalem*, where I had been educated, and was formerly known to be the vileſt of perſecutors; afterwards I likewiſe travelled to various towns and villages through all the country of *Judea*, that I might proclaim the glad tidings of ſalvation, and ſhew my hearty good will to my kinſmen after the fleſh; and, at length, I turned to the *Gentiles*, declaring to all ſorts of people, according to my inſtructions, that it is their indiſpenſible duty, and higheſt intereſt, upon the encouragements of the goſpel, now, after all their former ignorance, errors, and evil

ways

ways (μετανοειν) to change their minds, to take conviction of their guilt and danger, and to embrace the truth of divine revelation, as I myſelf had done, through grace; and with grief for, and hatred of all their iniquities, to turn from them to God, through a crucified and riſen ſaviour; and in conſequence of this, as alſo in teſtimony of their ſincerity therein, to abound in ſuch good works, as are ſuitable to, and becoming believing penitents.

21. It was only for theſe benevolent, holy, and heavenly doctrines, of the truth of which I was ſo remarkably convinced, and for the publiſhing of which I was ſo immediately authorized from heaven, that the unbelieving *Jews*, through their deſperate enmity againſt Jeſus Chriſt himſelf, and againſt his pure goſpel, ſeized me in the temple at *Jeruſalem*, and were going (διαχειρισεσθαι) to put me to death, in a tumultuous manner, with their own hands.

22. Having therefore, according to my great Lord and Maſter's promiſe, found wonderful protection at that perilous juncture, through the ſuperintending care and good providence of God, by means of the chief captain's timely interpoſing for my ſafety; and having by his extraordinary inward aids and aſſiſtances, and outward appearances on my behalf, been encouraged and ſupported under and carried through many other dangers and difficulties, I am preſerved alive, and (εσηκα)

 have

have ſtood my ground to this very day, and ſtill go on bearing my teſtimony for Chriſt on all occaſions; which I do, without fear or ſhame, to leſs or greater ſinners, poor and rich, to the populace, and to perſons of high rank and dignity, like thoſe of this honourable aſſembly, in hope that God will bleſs it to ſome of them: and, though the *Jews* are exaſperated againſt me for this, I herein declare nothing, in effect, but that the divine predictions are now actually fulfilled in Jeſus, which were delivered many ages ago by the holy prophets, and even by the types and figures, and prophetic hints, contained in the law of *Moſes* himſelf.

23. The predictions that I mean, and with which my countrymen are well acquainted, are of the following purport, namely, that the promiſed Meſſiah, ſpoken of by the prophet *Daniel*, ſhould ſuffer many tribulations, and be cut off by death, not for himſelf, but for the tranſgreſſions of his people; and that he ſhould be the *firſt*, that would riſe from the dead, never to die any more; and ſo would be the head, pattern, and author of the Reſurrection of others to eternal life, in which reſpect he would be the *firſt-born*, or *firſt-begotten from the dead*, and *the firſt-fruits of them that ſleep in him*; and that he, by his word and ſpirit, ſhould bring the light of ſalvation to the people of *Iſrael*, and to ſinners of the *Gentiles*.

24. While

24. While the Apoſtle was going on in this moſt delightful part of his apology for himſelf, and for theſe concerning truths, *Feſtus*, the *Roman* governor, who was an utter ſtranger to all ſuch ſort of doctrines, was ſurprized at them; and calling out aloud, to put a ſtop to him, ſaid, with an air of contempt and diſdain, as though his priſoner were to be pitied, rather than either believed, or blamed, or further heard, Alas! *Paul*, what ſtrange unintelligible ſtuff is this, which you deliver with ſo much earneſtneſs and warmth! you are certainly mad, to talk at ſuch a wild rate as you do; I have heard indeed that you are a man of letters; and now I ſee how converſant you have been in the *Jewiſh* learning, it ſeems to me, that your hard ſtudy, and multiplicity of confuſed, curious and indigeſted ideas of things above your reach, have quite turned your brain.

25. But *Paul*, inſtead of being ruffled and provoked at ſuch ſcornful treatment, in the preſence of ſo many perſons of diſtinction, replied, with admirable meekneſs and compoſure, decency, and reſpect. No, moſt noble *Feſtus*, I am, bleſſed be God, far from being delirious or crackbrained; but the words, that I ſpeak, contain ſolid and important truths, founded upon the juſteſt evidence, and real matters of fact; and what I ſay about them, don't proceed from a diſturbed imagination, but from a ſedate and rational mind,

in full poſſeſſion of itſelf, and under divine conduct, and is every way worthy to be entertained by the wiſeſt and beſt of men.

26. For though your excellency may be a ſtranger to theſe things, for want of proper opportunities of being let into them; yet the King in whoſe royal preſence I ſtand, and who has been long acquainted with the *Jewiſh* writings, and with the religious ſtate of affairs in *Judea*, knows that the things I have been mentioning are no whims or fancies of my own; and therefore I ſpeak of them with the greater freedom and confidence before him: for I am well ſatisfied that none of the facts, which I have inſiſted on, ſuch as the death and reſurrection of Jeſus Chriſt, and even my own converſion, are new things to him; he can't but have often heard of them: for they were not ſecret tranſactions, nor have they been huſhed up or concealed; but they were publickly performed, and have been divulged in numberleſs places, and atteſted by many faithful ſervants and diſciples of the Lord Jeſus, in proof and confirmation of this main point, that he is the true Meſſiah.

27. Then the Apoſtle, turning to *Agrippa*, addreſſed him in a cloſe and touching manner, ſaying, King *Agrippa*, permit me, under favour, to appeal to your judgment and conſcience, and humbly to propoſe this plain queſtion, Do you, who have been brought up in the *Jewiſh* religion, believe the predictions,

recorded in the inſpired writings of *Moſes* and other prophets, relating to the Meſſiah? but pardon me that I put ſuch a queſtion, as though I ſuſpected the contrary; I am perſuaded from your known profeſſion and character, that you do, and can't but aſſent to them. I beſeech you then to compare them impartially with what has been done and ſuffered by our Jeſus; and ſee if they be not evidently and punctually fulfilled in him.

28. *Agrippa* was ſo ſenſibly impreſſed with this genteel, and yet ſerious and ſolemn appeal to him, that, in anſwer to *Paul*, he ſaid, I am, I confeſs, ſo far from thinking you mad, that on the contrary there ſeems to be ſo much force of *Scripture* and *Reaſon*, and ſo much likelihood, at leaſt, of truth in what you have offered, that you have almoſt made a convert of me; and were it ſuitable to my dignity, and the religion in which I have been brought up, I could ſcarce help reſolving to renounce *Judaiſm*, and embrace *Chriſtianity*.

29. Then *Paul* replied, with inimitable beauty, tenderneſs and endearment, in which the *Gentleman* and the *Chriſtian* equally ſhone, I am ſo thoroughly convinced of the truth, neceſſity and excellence of the doctrines I preach, concerning a crucified and riſen Saviour; I have ſuch happy experience of the preſent ſupports and unutterable joys, that are to be found in him and in his ways, and am ſo fully aſſured of the eternal felicity, that will be the final inheritance of all his true diſciples; and my heart glows with ſuch a

compaſſionate, and, permit me to ſay, generous concern for the happineſs of my fellow-creatures, who muſt be ſaved, or loſt for ever, that it is my earneſt deſire and prayer to God, that, by his grace, not only your *Majeſty*, but alſo his *Excellency*, the governor, and *every one* of this auguſt aſſembly, may be, and O that they already were, not only almoſt, which will do them no good, if it ſtops there, but (εν πολλω) abundantly, yea, intirely and without reſerve, in the ſame ſtate and condition with myſelf, as a *Chriſtian*; excepting the ſufferings in bonds, which I now undergo, though chearfully, for the ſake of Chriſt! May all of you be, what I am, in ſpiritual, holy and heavenly diſpoſitions and privileges, comforts and bleſſings; and none of you ever be ſubjected to the reproaches and tribulations, and this chain, with which I, without any juſt cauſe, am loaded!

30. And when he had ſaid theſe moving things, and willingly would have proceeded further in his diſcourſe, *Agrippa*, growing uneaſy in his conſcience, got up on a ſudden, as not caring to hear any more, leſt it ſhould come ſtill cloſer to him, than he would know how to bear: and, upon his motion to be gone, *Feſtus* the governor, and *Bernice* the King's ſiſter, and all the aſſembly, roſe and diſperſed.

31. And (αναχωρηϛαντες) as they were going away from the court, and afterwards while they retired, they talked one to another about

about both the matter and manner of *Paul*'s defence of himself, and of the doctrine he preached; and, upon the whole, it carried such conviction along with it, that they agreed in saying, This wonderful man, notwithstanding all the clamour that has been raised against him, has certainly been guilty of no crime, that deserves death, or so much as confinement or bonds.

32. And (δε) particularly King *Agrippa*, who well understood both the *Roman* and *Jewish* laws, said to *Festus* (who seemed to be of the same mind), I really am of opinion that this man might, and in justice ought to have been discharged, had he not appealed to *Nero* our emperor; there is no law of God, or of the government, to forbid it; but now to *Cæsar* he must go. And so this great and good man had a testimony in the consciences of those, who were no friends to the Christian religion, that he was innocent, and that there was nothing in his doctrine, for which any one ought to suffer, merely on account of his professing and preaching it.

RECOLLECTIONS.

Behold, in the great Apostle, what a consistency and harmony there is between Christianity and good manners, and what an amiable lustre they cast, one on the other, especially when we are called to a defence of the gospel! and how great must our satisfaction be, if the worst crime, our enemies can lay to our charge, is an avowed dependence

pendence on God's promiſes and performances, relating to the reſurrection of Chriſt, and of believers to eternal life through him! why ſhould theſe things be thought impoſſible, or unlikely for the great and bleſſed God to do? and yet how many blind bigots, worſe than the Heathens themſelves, are ſo incenſed againſt the profeſſors of Chriſt, as to think them deſerving of impriſonment and death, only for holding articles of faith, as plain and important as theſe! and how vile muſt ther temper be, when nothing gratifies them more, than forcing his profeſſed diſciples, contrary to their own conſciences, to blaſpheme his glorious name! but behold what a wonderful change the grace of God makes upon thoſe, that were under the power of the ſtrongeſt prejudices to Chriſt before, and might be juſtly deemed perſecutors of *him*, as all their enmity to his members and cauſe was for his ſake! he can reach and turn their hearts, who were bringing the keeneſt deſtruction upon themſelves by their impotent oppoſition to him; and having raiſed them up, as monuments of diſtinguiſhing mercy, can make them the moſt uſeful and eminent preachers of his goſpel, and give them a noble, yet modeſt and decent courage, to maintain it before the greateſt men upon earth: and how much ſoever their former acquaintance may be enraged againſt them for all this, Chriſt will take them under his care and protection, and will make their miniſtrations ſucceſsful for turning ſinners of all nations, degrees, and characters, from darkneſs to light, and from the power of Satan to God; and for bringing them to that faith, repentance, and holineſs here, which ſhall certainly iſſue in an eternal inheritance among the ſaints hereafter. The ſum of the goſpel, which correſponds to the predictions of *Moſes* and the prophets,

phets, and by means of which believers are brought to all this happineſs, lies in the doctrines of a crucified and riſen Saviour, whoſe light and grace make them effectual to ſalvation: and though ſome, like *Feſtus*, may think the preaching of them to be talking like madmen; yet they are, in reality, the words of the greateſt truth and ſoberneſs; and it would be ſtrange indeed, if any ſhould deny this, that know and own the ſcriptures of the Old Teſtament, and the plaineſt facts of the New. But alas! how many are there that, like King *Agrippa*, aſſent to the doctrines of divine revelation, have ſome convictions of their excellence, and concern about ſharing in their bleſſings; and yet never get any farther, than to be almoſt Chriſtians! O happy for them, were they altogether ſo! Who, that has any compaſſion for mankind, would not wiſh, and beg of God, that, were it his will, all, who hear of Chriſt, might be thoroughly brought over to him, and partake of every thing, that belongs to perſons of the Chriſtian character, except the perſecutions, which many of them endure for his ſake? but even while they ſuffer theſe, they have enough in him to ſupport them; and all diſintereſted perſons muſt allow, that there is nothing in the Chriſtian religion, for which they ought to be deprived of their liberty, much leſs of their lives.

RECOL-

RECOLLECTIONS on the whole SYNTAX, or Method of JOINING.

AS, in all manner of discourse, words perpetually occur in their grammatical construction; so in the course of your writing, you must always begin the second word exactly where you leave off the first, and the third exactly where you leave off the second, &c. without stopping your pencil; and that in whatever direction your writing may run, whether it consist of *flat*, or *straight* strokes, angles, curves, or twirls, all are turned with equal ease and speed. If any man dispute this, he betrays his total ignorance of the true nature of this art, without either injuring, or offending me. Practice, and a very slender acquaintance with the Syntax, will, in a little time, make any one, who can command his pen in the long hand, a complete Short-Hand Grammarian.

The next Number will contain seven or eight thousand words, besides the contractions.

Please

Pleaſe to excuſe and correct the following Errata.

Preface, page 6, line 14, for *thirteenth* read *twenty-ſixth.*

Page 20, after *ableneſs*, add, *obleneſs.*

Page 20, after *ance*, *ence*, &c. add, *ſenſe*, *ſence*, *ſent*, *cent.*

ſtance, *ſtant*, *tens*, *tence.*
ſiſt.

Page 22, after, *tive*, *tively*, add, *tivity.*

Page 27, line 1, for *in* read *into.*

Page 28, rule 14, put a comma after *conſonant*, and alſo after the (*ſt*), in the ſame line.

Page 31, line 15, put a comma after *one.*

Page 39, line 15, for *prepoſition* read *prepoſitions.*

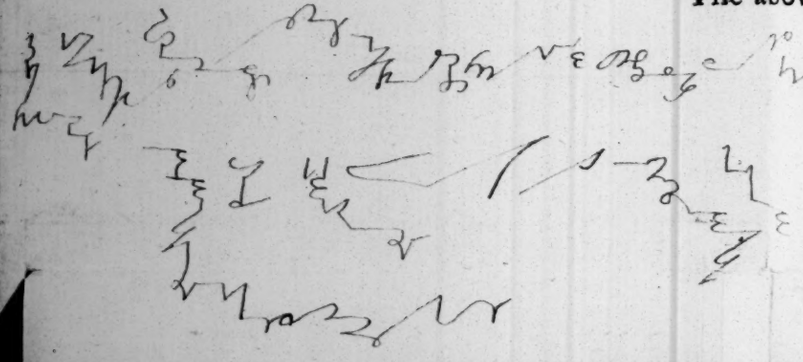
Page 51, line 25, after *joined*, read, *before the verb, or participle.*

The whole Art of Short-Hand Sy

See the Explanation, Pag

I.	II.	III.	IV.
The Agent, or Nominative. See Page 30. §. I.	The Verb. See Page 30. §. II.	The Objective Caſe. See Page 30. §. III.	The Noun agreeing with that be or after the Verb. See Page 31. §. IV.
1. I	admire	thoſe three valiant Officers,	having twice hazarded their Lives
2. God	created	the Heavens, &c.	which drop down Fatneſs
3. The righteous	do not tranſgreſs	the holy Commandment	given them,
4. The eloquent Cicero	wrote	an excellent Oration	to vindicate the Conduct
5. This wiſe Counſellor	bravely defended	my juſt Cauſe	before the Right Honourable, &c.
6. That moſt horrible Wretch	has broken open	my dear Uncle's Counting-Houſe	and taken three fifty Pound Bank N
7. Since therefore our moſt gracious Sovereign	hath ſo freely pardoned	both the Malefactors,	let us alſo uſe our utmoſt Endeavou

The above ſeven Lines joined according to their natural and grammatical Co



N. B
them or
a moder

Strokes: conſequently, whoſoever writes Short-Hand by Dots and Vowel Places, loſes near one third Part of his Time.—
ſtances; namely, 1. the Cauſe, or Reaſon why. 2. the Way or Manner how. 3. the Inſtrument wherewith. 4. the Plac
after the ſaid Prepoſition, do frequently Part the Sentence, and interrupt the joining of many Words, as Experience will foo
—When Maſter of the Characters and Rules, be ſure to join according to the ſeven Rules here exhibited, and whatever you
Variety of Sentences be even infinite, yet all are included in the ſaid ſeven Rules, and an ingenious Grammarian will ever fin
which he will ever be writing upon the ſame Place, his Paper being kept down and ſmooth, without any Trouble to him,
the End of a Line. By all which he ſhall often find his Pen before, but not behind the Speaker.

d Syntax exhibited at one View.

n, Pages 30, 31, and 32.

ith that before, erb. §. IV.	V. The Particles. See Page 31. §. V.	VI. The Noun, or Nouns following the Particles. See Page 32. §. VI.	VII. The Case Absolute. See Page 32. §. VII.
heir Lives	in gallantly defending	New-York,	the proud Enemy and his haughty Threatnings being despised.
ess	upon	the Earth,	his Covenant being remembered.
	because the true Fear of	their God is ever before them,	they being beloved *by him*.
t	of	his very worthy Friend Milo,	a great Reward being promised.
rable, &c.	and therefore I highly esteem him for	his great Wisdom,	my Estate being saved.
und Bank Notes	out of	the middle Drawer,	this being the second capital Crime.
t Endeavours	before	the great God,	the first and second Death being our Wages, *if we miscarry*.

nmatical Construction; See the Rules laid down in Pages 30, 31, and 32.

N. B. In writing the above Words separately, i. e. Word by Word, you take off the Pen 175 Times, in joining them only 40, and every Time you take off your Pen you lose almost the Time of making two Strokes; so that upon a moderate Calculation, in writing them separately, you, as it were, make more than 150 useless, or superfluous his Time.—There is not one Dot in this Method, nor is the Pen lifted off in Writing any Word.—These five Circum- 4. the Place where; and 5. the Time when *a Thing* is done, drawing their respective Preposition and Noun, or Nouns nce will soon shew. Join the Word, or Words following the possessive Case to it, like a Substantive and an Adjective. whatever you so write will confirm them, sometimes one and sometimes another being exemplified: and although the will ever find a secret Pleasure in writing by them. He will also find the endless Page of very great Advantage to him, by le to him, he may move the Wheel, as Occasion requires, with his left Hand, whilst he is taking his Right Hand from

(Beer [illegible])

19

20

21

23

24

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]